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riddles that arise in practical experience, or it should not be announced as any more closely related to teaching than an interesting book on any other science.

Such criticisms as these are forestalled by the author in his preface by the frank avowal 'that the text is much more descriptive than explanatory; that a constant appeal is made to the experience of the student to verify the statements of the text; that the matter presented is largely concrete and little abstract.' As a brief descriptive text, it is very suggestive; as a concrete statement of a number of facts about mental life, it is not unsuccessful. Whether the appeal to the student's experience is direct when made by way of text-book statements of parallel experiences, is the question raised in the critical remarks offered in the foregoing paragraphs.

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NEW BOOKS

Bergson, H. *L'évolution créatrice*. Paris: Felix Alcan. 1907. Pp. viii + 403.

Blewett, George John. *The Study of Nature and the Vision of God: With Other Essays in Philosophy*. Toronto: William Briggs. 1907. Pp. ix + 358.

James, William. *Pragmatism*. New York: Longmans, Green & Co. 1907. Pp. xiii + 309. \$1.25 net.

Volkelt, Johannes. *Die Quellen der Menschlichen Gewissheit*. Munich: C. H. Beck'sche Verlagsbuchhandlung. 1906. Pp. 134. 3.50 M.

NOTES AND NEWS

THE following summary of a paper on 'Intuition' read by Mr. A. T. Shearman before the Aristotelian Society on May 6, is from the *Athenæum*: "There is a two-fold part played by intuition in philosophical researches. The process is employed, firstly, at the commencement of philosophy, where there is intuition of certain individual facts and of certain general propositions; and secondly, in the selection of a method of treating these data. It is because intuition is thus employed that there exist so many differences between thought systems. Future philosophical work may proceed along the lines that have hitherto been followed, or there may be combination among thinkers. The latter procedure would be likely to produce more satisfaction than the former. Satisfaction to human minds is the only test of the value of a philosophical system. The more intense and widespread the satisfaction, the nearer, it may be hoped—but not proved—is the system to the truth. A system reached by means of cooperation may well give place in the future to another, since the group of intuitions that form the starting-point for the combining experts may be characterized by incompleteness or by error; and in any case intuitions of the truth of general propositions change with successive generations of men. Owing to the position